THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It is a point of wisdom to be at peace with men and at war with vices."—H. C. CHAPMAN.

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PITFALLS AVOIDED BY THE TRANSLATOR OF THE BOOK OF MORMON.

(*Concluded from page 279.*)

5. One of the most remarkable consistencies in the Book of Mormon, and one that conceals a deadly and unsuspected pitfall for any ordinary, uninspired man, is found in the account of the darkness that overshadowed the Nephite land at the time of Christ's crucifixion. It is stated in III. Nephi, chap. 10, verse 9, that these three days of darkness came to an end in the *morning;* and, of course, began in the morning just three days before. Christ was crucified about the ninth hour of the day, according to the Palestinian Jewish method of reckoning twelve consecutive hours from six o'clock in the morning for the day; and twelve hours more from six o'clock in the evening for the night. Their ninth hour, therefore, corresponded to our three o'clock in the afternoon. Now, the difference in longitude between Jerusalem and the central portions of the Nephite possessions in the neighborhood of the "narrow neck of land" (Isthmus of Panama) so often mentioned by the Nephite writers is from 105° to 110°, and these reduced to time give us seven hours or more. Taking these from the Jewish ninth hour the simultaneous time in the Nephite land for the crucifixion of Jesus was between seven and eight o'clock in the morning. Now, nature would feel the murder of her God and Creator, as an electric shock at the same instant in all quarters of the world, and would

at the same instant in every quarter manifest its resentment at His cruel death. The Book of Mormon writers, by not waiting for the earth to revolve in its course through 105 or 110 degrees of longitude before the American half of this world could begin to display its wrath, are grandly consistent. When our attention is called to this point, how easy it is for us to see that the Book of Mormon is right in claiming, practically, that the time when Christ died was at a morning hour in the Nephite land. We can see, also, how easy it would have been for an "unlearned" impostor to fall into the deadly error of copying the Biblical account of the Savior's death—Jerusalem time with all else.

6. In his translation of the Book of Mormon records, Joseph Smith avoided the commission of a sad mistake when he refrained from the use of poetry in his work. The Jews were a poetical people, and fond of music to a high degree, and large portions of the Biblical Scriptures were originally written in poetic measures. Now, at first thought it seems as if there should be some poetry in the Nephite writings in order to conform to the Jewish character consistently; and it appears, too, as if there should be more figurative language in them, since the Bible is highly figurative in great part; and then, further, more lofty flights of eloquence ought to distinguish the Nephite utterances at times than we now find in them anywhere. The Book of Mormon is a plain, homely, unpoetical record, but as such and such only can it be consistent with its own claims. Its language is precisely what we should expect in the translation of a record that was written originally in hieroglyphics. This is an all-sufficient reason why poetical effusions are not found in the pages of that book. Hieroglyphics are not adapted to express thought in measured form. Poems written in symbolic characters are very scarce, and if Joseph Smith had claimed the translation of a few of them for his work, he would have exposed his own folly. The Nephites doubtless, as Jews, had songs and hymns, and we ask those who oppose the work of Joseph Smith to give us some satisfying reason why none of that sort of composition is found in the Book of Mormon, which is professedly a history of the lives and especially of the religion of the Nephite people in all its forms, doctrines, powers and worship. Come, friends, tell us rationally why there are no songs and hymns or poetry in the Book of Mormon? If Joseph Smith had been an impostor he doubtless would have incorporated a few of them in a great religious, Jewish scheme, just to be in Jewish fashion. That there is but little figurative language in the Book of Mormon and no lofty flights of eloquence that thrill one's being for the sake of eloquence alone, is also due, in a great measure, to the symbolic system of writing used in recording the Nephite conceptions, etc., and, further, since those who engraved the Nephite history were all, so far as we now know, accustomed to earn their living by manual labor, they necessarily had but little time to devote to

the origination of hieroglyphics that would express their thoughts in any other than the simplest forms.

7. The Book of Mormon avoids another blunder by refraining from the mention of many articles of clothing that are the invention of modern times. Here also may be included the names of the raw materials, and of the manufactured fabrics of which modern apparel is made. The list of the names that belong here is a large one, and that there is none of them in the Book of Mormon is little less than a marvel. Any reference in that book to a "calico" dress, "jeans" pants, a "beaver" hat, etc., would have put Joseph Smith in a very awkward position, and a dangerous one, also; but he never steps across the "dead line."

8. If Joseph Smith had been the kind of man his opponents claim he was, he would have been very familiar with the names, pipes, matches, tobacco, cigars, whisky, brandy, beer, rum, gin, ale, punch, claret, port, etc., etc., and if he had written the Book of Mormon as an imposture, some of these names, or others of their class, would doubtless have been used in the text of his work, but none of them, except the ancient word "wine" is found in the Book of Mormon. What power was it that led him safely round this pitfall and kept his feet on solid ground?

9. There is no mention made in the Book of Mormon of modern weapons of war or of the chase. Joseph Smith was just as familiar with the names musket, smoothbore shotgun, pistol, rifle, bayonet, cannon, gun-powder, shot, shell, grape, canister, etc., as he was with bow, arrow and scimitar, yet never does he betray himself here by a slip of the pen as not a translator of ancient records. In this connection may also be mentioned the fact that though the Book of Mormon treats largely of warlike operations, it knows none of the subordinate divisions of a modern army, as detail, squad, troop, battalion, regiment, brigade, and corps, nor of the lower officers in it as corporal, sergeant, orderly, lieutenant, captain, (company) adjutant, major and colonel. It knows no army organization but that of the ancients—no military officers not recognized in Jewish annals,—no military equipment that is modern.

10. The Biblical writers speak of a "Sabbath" which God commanded His people to observe as a day of rest; but none of them ever refer to it as "Sunday," nor does the Book of Mormon use the name "Sunday" from beginning to end. Sunday is a name that is of heathenish origin, and was so called because in ancient times some people devoted this day to the worship of the sun. Even as late as New Testament times the day that God hallowed was called the "Sabbath," Matthew xxviii: 1; Mark xvi: 2. Justin Martyr, who lived in the second century of our era, was the first writer who made the name "Sunday" applicable to the Lord's day, or the ancient Sabbath. Of the remaining days of the week Monday is the moon's day; Tuesday is Tiw's day; Wednesday is Woden's day; Thursday is Thor's day; Friday is Friga's day; and Saturday

is Saturn's day. The English names of these days are derived from the Saxons, who followed the example of the Greeks, who named the days of the week after their false gods. In view of these facts we readily see what a deadly blunder would have been made if the Book of Mormon had spoken of "Sunday," or had mentioned any other one of these heathenish days of the week. The ancient Jews knew nothing of them in their weekly reckoning of time, but Joseph Smith was familiar with them and with none others. excepting Sabbath, as the names of the days. How does it come about that he did not use them in his work? What kept his feet free from the meshes of this another easily-sprung trap?

11. The remarks just made respecting the days of the week apply substantially also to the names of the months. These are all of Latin origin, and are named in honor of some Latin gods or goddesses, or of some Roman celebrities, or, as in the case of September, October, November and December, get their names from the order in which they stood in the old Roman calendar, as the seventh, eighth, ninth and tenth months respectively—the new year with the Romans having begun in March. Not one of these names is Hebraic; and in no instance where a month is spoken of in the Book of Mormon is it mentioned by a Roman name.

12. Christian surnames began to come into use about 1050 A.D.; but they did not become general until the twelfth century. No surnames occur in the Book of Mormon. It is obvious to all, however, how natural and easy it would have been for a modern writer, if he had composed the book in question, to give some of his characters a surname; yet such a little matter as that, if carried out, according to the principles of true surnames, would vitiate his work as a true record of an ancient people.

13. Modern titles that may properly be regarded as those of honor only, are entirely excluded from the Book of Mormon text. A few, however, that are necessary to designate official position are found in it, as king, governor, high-priest and chief-judge. The excluded list of complimentary titles is a long one, and embraces those of a purely social and professional order, and, in short, those of all kinds and orders, as, for instance, Mister, Mistress, Miss, Master, Lady, Gentleman, Honorable, Excellency, Highness, Grace, Sir, Baron, Count, Earl, Doctor, Professor, Reverend, Esq., A.M., D.D., L.L.D., and so on.

14. The only money that Joseph Smith knew anything about was the United States money; but not one of its denominations is mentioned in the Book of Mormon. It may be said that it was very easy to avoid the commission of such a palpable blunder as to mention United States money in a work that was professedly ancient and Jewish. Let this be freely granted, yet it is reasonably claimed that when naming the various denominations of Nephite money as given in Alma, chapter eleven, the disastrous consequences of simply remarking that their money was or was not based on a

decimal system—that the stamp on the coins is unknown, and so on, was not very apparent to the "unlearned" youth who wrote the Book of Mormon as an imposture, if the charges of his opponents were true. Yet expressions of this nature, so easy of utterance, so difficult, so impossible to guard against without eternal vigilance, and to the untrained mind so inconsequential, would plainly show that their author was not an individual who lived anciently but was one who had an existence when money was being coined on a decimal basis, as it now is in the United States. The second reference, as suggested, would never be made by a person who had at any time seen the face of the Nephite coins.

These illustrations are by no means considered as models in their class; but they serve the purpose of calling attention to the numberless perils of an insidious nature that Joseph Smith as an alleged impostor had to meet and avoid under the penalty of immediate exposure. It would require a volume to mention all the familiar names that must be excluded from the Book of Mormon in order that it may pass unchallenged, on this ground, as an ancient record; for the list embraces the name of every invention, custom, manner, law and accomplishment; of every instrument, utensil, metal, power and force; of every industry, business and profession; of every product of the farm, factory, and laboratory; of every race, state and nation and their history, of every sect, principle and policy; of every theory and fact, etc., etc., almost to *ad infinitum*, that was not known by some name, or in some form to the ancient people whose history it records, or which can not be traced to the natural progress and development of those people themselves. But this is not all that is required in order that the Book of Mormon can not be successfully assailed on the ground of being modern in its standpoint; for allusion or reference to the excluded things and matters must also be suppressed.

From these considerations it is very evident that in order to write now a spurious history of the largeness of that contained in the Book of Mormon, and do it successfully on an ancient basis, the author must not only perform his work in perfect oblivion of all his surroundings and modern education and knowledge; but he must also make himself just as familiar with everything necessary for his work which pertains to the ancient times of which he writes, as though he lived in that day. No mortal ever has undertaken such a work and carried it out successfully; and it is recognized as a fact that no human being can do it. The snares and pitfalls that lie hidden in the way of its accomplishment are so insidious and deadly that human wisdom and skill can not avoid all of them; and it is safe to say that every page of such a work written by an "unlearned" youth in his own power, would reveal his true character. The Book of Mormon is the work of God.

THOMAS W. BROOKBANK.

Flagstaff, Arizona, U.S.A.

"WHAT WONDROUS THINGS MINE EYES BEHOLD!"

San Diego, California, April 9th, 1909.

ELDER CHAS. W. PENROSE,
Liverpool, England.

My dear brother:—Your very kind letter of February 11th duly came to hand at Ocean Park, and I was much pleased with your account of the progress of the great latter-day work in the British Mission, where you and I labored in the days of our youth, close to three-fifths of a century ago. What changes the Lord has wrought in the midst of the nations since that time in bringing forth inventions calculated to aid in spreading the gospel, gathering Israel, and cutting His work short as the ancient prophets said! Since then steamship travel has become common and distant lands are now reached in a few days that in the days of our boyhood required a journey of months.

Then there were no telephones, and telegraphy was a wonderful thing. Now we can hold converse with friends hundreds of miles distant and hear who it is that is talking, recognizing their voices. More wonderful still is the wireless telegraphy, conveying messages to distant parts and vessels afloat on the ocean.

I saw an account some time ago that two steamers, one bound from Liverpool to New York, and the other from New York to Liverpool, undertook to locate each other in mid-ocean and succeeded, when at the time of passing they were forty-five miles apart and continued transmitting messages to each other until nearly two hundred miles apart.

A few weeks ago while walking on one of the business streets of Los Angeles the wonderful changes that have taken place since I first saw the light of day were impressed upon my mind. The sun had gone down and darkness was beginning to set in, when just as I happened to look up on wires across the street thousands of lights burst into an electric flame. It was so sudden that it awoke a recollection of the familiar lamplighter in the days of our boyhood, with his light ladder on his shoulder running from post to post to light the lamps. Now our large cities can be lighted instantly for miles around just by pressing a button.

If while we were asleep some night the wheels of progress should be turned backwards for a hundred years what would happen? Business would be at a standstill, telephone connection broken, railroads swept out of existence, and the old waggoner's cumbersome and limited conveyance be left to grapple with the immense cargoes of freight now borne by the mighty freight trains of today, and passenger travel and mail service go back to the slow stage-coach service of olden time.

To me it seems clear that the Lord has been at work preparing the way that His swift messengers spoken of by His prophets could go forth with the message of salvation.

Though the world fight the truth and despise the Latter-day Saints, how comforting it is to know that we have the gospel never to be taken from the earth again, that God is our defender and that we have His promise that He will lead us to victory. He is at the helm, and while He guides the ship Zion her enemies cannot wreck her. She will outride every storm. Her destiny is to triumph.

With love and good wishes, I remain,

Your friend and brother,

WILLIAM W. BURTON.

AALBORG CONFERENCE.

THE semi-annual Aalborg conference of the Scandinavian mission was held at Aalborg, April 10th, 1909. Mission President Andrew Jenson, Conference President Isaac A. Jenson, President Andrew H. Andersen, and Elder Morten C. Jensen, of Aarhus conference, and twenty one traveling elders of the Aalborg conference were in attendance.

The meetings were presided over by President Isaac A. Jenson, and the attendance at each was most gratifying. The first session was devoted principally to Sunday School work. A large number of parents were present, and a great deal of interest was manifest in the exercises, one feature of which was a very interesting discourse on the resurrection of Christ by President Andrew Jenson.

At the afternoon meeting the general and local authorities were presented and were sustained by unanimous vote, after which the elders present were given opportunity to express their thoughts and feelings. Excellent testimonies were borne and a most enjoyable spirit pervaded the assembly.

The evening meeting was even more largely attended, two hundred and fifty persons being present. Very able and interesting discourses on the principles of the gospel were delivered by Presidents Andrew Jenson and Andrew H. Anderson.

On Monday a priesthood meeting was held. The elders were in session for five hours, and at the close exhibited no signs of weariness, but considered the meeting a spiritual feast. On Monday evening a sacrament meeting was held, and the following evening a conference of the Mutual Improvement Association. On Wednesday evening a large gathering of saints and friends were entertained by President Andrew Jenson, who delivered a very interesting and instructive lecture, in which he described his trips around the world. On Thursday evening a farewell social was held, in which many of the saints and their friends participated. A most enjoyable time was spent.

Sunday, the 11th ult., a baptismal service was conducted, at which six persons were initiated into the true Church of Christ.

All the elders laboring in this conference are feeling well, both spiritually and physically.—GEORGE SCHOW, Clerk of Conferene.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 13, 1909.

THE "ZIONIST" MOVEMENT.

On Sunday last an important meeting was held in Liverpool which deserves more than a passing notice. It took place in the Tivoli Theatre, and there was a large attendance. It was in the interest of what is called the Zionist Movement, and was under the auspices of "The Ancient Order of Maccabæans." A number of notable speakers addressed the audience, Rabbi S. J. Rabinowitz spoke in Hebrew. The principal speaker, however, was Mr. Herbert Bentwich, LL.B., of London, who offered the following resolution: "That this meeting of sympathizers with the Maccabæan Zionist Movement declares its loyal adherence to the Jewish National Cause, gratefully welcomes the foundation of constitutional government in the Turkish Empire as an aid to the securing of the legally assured House in Palestine, which is the immediate object of all Zionist endeavors, and pledges itself to support the Shekel Fund and all other institutions authorized by the International Bureau to further these objects."

The great change that has taken place in Turkish affairs by the overthrow of the dominion of Abdul Hamid as Sultan of the Ottoman Empire, and the establishment of constitutional government therein, has naturally stimulated the supporters of the movement in which the Order of Maccabæans is an active factor. The Zionist organizations embrace large numbers of Jewish people in all the leading nations of the world. While it is true that many millions of the children of Judah scattered upon the face of the earth take little or no interest in the land of their fathers, but are engrossed in their business affairs where they live and move and have their being, nevertheless there are large numbers of Hebrews who keep in view the promises made of old, as to the restoration of their nation to Palestine and the re-establishment of the Kingdom of Israel.

Many wealthy persons, Gentiles as well as Jews, are moved upon by a spirit of faith and hope for the fulfillment of the prophecies in Holy Writ, concerning the gathering of Israel and the return of Judah and the glory that is to attend the covenant people of the

Lord in the latter days. There are some divisions of opinion in regard to the manner in which the Zionist movement is to be carried on, and different organizations among its promoters, yet the grand purpose and object are the same, namely, the building up of that Zion which was the subject of poetic and prophetic song and service in olden times. It is not surprising, then, that the people who are looking and working toward that end should perceive, in the recent upheaval of Turkish affairs, the likelihood of an advancement to their cause and its probable success under the more liberal condition of affairs that is now entered upon. The Holy Land is under the dominion of the Turk. Before the great events desired and expected can come to pass that land will have to be liberated, at least to the extent that the Jews who wish to gather there can be free to worship the God of their fathers and prepare the way for the fulfilment of ancient prophecies.

The meeting to which we have briefly referred is only one of the signs of activity among the promoters of the gathering of Judah. As was stated at the Liverpool gathering by H. S. Lewis, M.A., of Manchester, in seconding the above resolution, which was unanimously carried, "Zionism is becoming a universal movement, and wherever were found centres of Jewish population, there are to be found Zionists. The great bulk of Jewish populations reside in countries where they are persecuted. To them there is no fatherland so appropriate and so possible as the home of their fathers." Other speakers also maintained that "Palestine and Palestine only is the solution of the Jewish question," and that there is but one goal for them—" the acquisition of the fatherland for the children of Israel."

One of the articles of faith of the Church of Jesus Christ of Latter-day Saints, the tenth, is: "We believe in the literal gathering of Israel and in the restoration of the ten tribes." The term "Israel" here is used as covering the whole house of Jacob. God gave to the Patriarch Jacob the title of Israel, or "A prince of God," and by that name his entire posterity was called for several hundred years. After the reign of King Solomon, however, a division took place, when Judah and a large part of the tribe of Benjamin formed under one king, and the other tribes under another king. Rehoboam, the son of Solomon, was King of Judah, while the other tribes were under Jeroboam and were called the Kingdom of Israel, sometimes designated in the Scriptures as Ephraim, the most prominent tribe among them. This division was maintained for about two and a half centuries, and the terms Judah and Israel were used by the prophets to designate their separate governmental existence.

The Kingdom of Israel was carried into captivity by the Assyrians and was practically destroyed. Subsequently the Kingdom of Judah was brought under captivity, the people being carried away into Babylon, but were afterwards permitted to return and

build up the temple at Jerusalem. They never recovered their lost prestige, and the great dispersion of the Jews was made complete by their subjugation under the Roman Empire, when the prophecies made by Moses, and afterwards by the prophets whose writings we have in the Old Testament, received a literal fulfillment. The ten tribes of Israel were also dispersed, but the great body of them were moved away into "the north country" and became lost to the world and are mentioned as "the lost tribes of Israel."

According to the revelations of God in these latter days, the great Zion to which the Lord will come and from which His law will go forth to the world, is to be built up on the western hemisphere. To this will be gathered the remnants of the House of Israel scattered among the nations. The children of Judah will gather to Jerusalem, where the House of God is to be rebuilt and its former glory restored and increased, and the Savior is to appear there also, standing on the Mount of Olives, from which He ascended into heaven over two thousand years ago, and where He will be received as the Messiah. His word will go forth from Jerusalem, and the sayings of the prophets concerning His advent will all be fulfilled.

The gathering of Israel from the four quarters of the earth is part of the work of this dispensation and devolves upon the servants of God in the Church of Jesus Christ of Latter-day Saints. As Judah has been scattered abroad according to ancient prophecy, so the seed of Israel has been dispersed among the Gentiles and has been mingled with them, but they are of the blood of Abraham and are known to the Lord, and He is bringing them from afar, "saying to the north give up, and to the south keep not back, bring my sons from far and my daughters from the ends of the earth." The Zion which once was on the little hill near Jerusalem is being built up in the western mountains, the House of the Lord is "exalted above the hills," and His people are flowing to it from many nations, as predicted by Isaiah and Micah. The movement called "Zionism," which is making headway in the world, is for the gathering of Judah to the land of their fathers and in due time will be accomplished, for the elders of this Church will go forth, specially, at the appointed time to carry the gospel to the Jews and help in their gathering home to Palestine.

All this is in fulfillment of the prophecies concerning Israel and Judah contained in the Old Testament. The dispersion foretold as a consequence of disobedience, has taken place literally. Even so will the prophecies concerning their gathering be accomplished. Moses, the great Hebrew lawgiver, predicted what would come upon both Israel and Judah if they did not fully hearken to the law which he revealed unto them, as may be seen in Deuteronomy 28. We quote verses 64 and 65: "And the Lord shall scatter thee among all people from the one end of the earth even unto the other: and there thou shalt serve other gods, which neither thou nor thy fathers

have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind." Many prophecies on this same subject are recorded in the Books of Isaiah, Jeremiah, Ezekiel, etc., and they have come to pass to the very letter.

There are as numerous and direct predictions in the Hebrew Scriptures concerning the restoration. Moses foretold it as plainly as he did the dispersion. He promised that if after being scattered they should set their hearts to return unto the Lord, "Then the Lord thy God will turn thy captivity and have compassion upon thee and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee and from thence will He fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good and multiply thee above thy fathers. (Deuteronomy 30:3-5.) The other prophets here mentioned also spoke the Word of the Lord concerning the great gathering, both of Israel and of Judah in the latter days. And they are just as striking and will be fulfilled as literally as the declarations concerning the dispersion.

We regard the Zionist Movement, as it is called, as a sign of the times. It is a precursor of the general agitation which will ensue among the sons of Judah. It is not that marvelous work which will yet be accomplished, but a forerunner thereof. It is a step in the right direction. The change already taking place in the Turkish Empire we view as the beginning of the modifications that will take place in the dominions of the Moslem, opening the way for the occupation of the Holy Land by the children of Jacob. The Lord is moving among the nations for the accomplishment of His great purposes, as foreshadowed by the prophets of old and as revealed through the great Seer of the nineteenth century, Joseph Smith.

God will gather Israel from afar and bring them to Zion. He will call for the sons of Judah and gather them from the ends of the earth to Palestine and establish them again in Jerusalem, and in due time Jesus of Nazareth, the Christ, the Messiah, will "reign in Mount Zion and in Jerusalem and before His ancients gloriously." His saints can now behold the signs which He foretold as plainly as they can see the opening of the buds in this glorious springtime, betokening the advent of summer, and they are making ready for the work that is before them to aid in the consummation of all things. We wish success to the promoters of the Zionist movement, and are watching for the great restoration which is an essential feature of the glorious kingdom of our Redeemer that is near at hand.

C. W. P.

MINUTES OF THE MANCHESTER CONFERENCE.

THE semi-annual Manchester conference was held in the Chorlton Town Hall, Manchester, Sunday May 9th, 1909. There were present President Charles W. Penrose, of the European Mission, Sister Romania B. Penrose, Elder Thomas W. Duce, of the Sheffield conference, President John C. Larsen, Jr., and twenty-two traveling elders of the Manchester conference.

The morning service commenced at 10:30, congregation singing, "Hail to the brightness of Zion's glad morning." Elder James Walker offered the opening prayer. Singing "O ye mountains high."

President Larsen extended a hearty welcome, and hoped we might have an enjoyable time together. The labor and statistical report for the six months ending March 31st was read and accepted and ordered filed. The general and local authorities of the Church were presented and unanimously sustained.

Elder William Glenn rejoiced in the privilege he had of bearing testimony to the divinity of the work in which he was engaged; knew that God had again restored the priesthood and established His Church for the salvation of mankind, and that Joseph Smith was a prophet of God

Elder Robert Blain contrasted the teachings of the various Christian sects with the doctrines taught by Christ and His Apostles; quoted the saying of our Savior—not they that cry Lord, Lord, shall enter the kingdom of heaven, but those only that keep His commandments.

President Penrose spoke upon the free agency given to man, and the great blessings we enjoy through having the living oracles of God in our midst to give us the word of the Lord, as in former ages. We are not dependent upon the Scriptures alone, but upon the inspired words of God's servants in our own day. God would hold each of us responsible for the use we make of the time spent by us in the flesh; exhorted the saints and strangers present to give strict heed to the warning voice of the servants of the Lord. Meeting was closed by singing, "Zion stands with hills surrounded." Benediction by Elder A. A. Atkinson.

Afternoon service commenced at 2:30. Singing, "We thank Thee, O God, for a prophet." Prayer by Elder T. W. Duce. Singing, "Come, O thou King of kings." Sacrament was then administered, during which "How great the wisdom and the love" was sung.

Elder Charles A. Duke rejoiced in the gospel of Christ; the greatest gift of God is eternal life. John was sent to prepare the way of the Savior, calling all to repentance, which our Savior also taught and commanded His apostles to go and teach; testified that this same gospel had again been restored to earth and is now being preached. Was thankful at returning home after filling a good mission.

Sister Romania B. Penrose spoke upon Relief Society work and

of its progress in this land. Our duties were to love one another, to assist each other in our everyday duties. Explained the duties of each officer, that all might work unitedly together. The sick and the poor ought to be cared for. The duties of parents were pointed out—the children should be looked after and taught a true knowledge of God.

A sacred solo entitled "The Dream of Paradise," was sung by Sister Lily Manders.

President Penrose encouraged attendance at all meetings to hear counsel and instructions given there. There are two powers at work, Satan using his power to deceive and lead man astray, the Lord striving to lead us in the strait and narrow path. Read from section 68 Doctrine and Covenants, in relation to the duty of parents towards their children. We should train our children and teach them the principles of the gospel, so that their sins may not rest upon us. We should learn the principle of obedience, even as our Lord obeyed His Father, who is our Father. Referred to infant sprinkling as being contrary to the teachings of the Savior. Explained the first principles of the true gospel. We should teach this doctrine to our children, and remember to keep God's commandments ourselves and endure to the end, for only by doing so we can be saved.

Meeting was closed by a sacred solo being sung by Sister Elizabeth Davies entitled, "He shall feed His flock." Benediction by Elder James E. Burns.

Evening service commenced at 6:30 by singing "We thank thee, O God, for a prophet." Prayer by Elder Charles W. Gibbs. A sacred solo was sung by Sister Florrie Hansen, entitled, "I know that my Redeemer liveth."

President John C. Larsen expressed pleasure at meeting under such favorable circumstances; the saints should live pure lives so as to enjoy a testimony of the gospel and thus obtain the promised blessings. Testified that Joseph Smith was a prophet called of God to bring about His purposes and to establish His Church upon the earth; declared that God rules the destiny of nations and overrules all to bring about His mighty purposes. The elders are traveling among the nations of the earth proclaiming the principles of life and salvation, calling people to repentance that they may eventually be saved in His kingdom.

A solo was sung by Sister Nellie Street, entitled, "Charity."

President Penrose referred to the first hymn sung this evening, "O my Father, thou that dwellest." It was a glorious thing to understand our origin; delivered an interesting discourse upon the pre-existence of man. By having kept our first estate we were permitted to come here and take upon us this earthly tabernacle, which will go back to the elements, but by obedience to the gospel, through the power of the resurrection, will be brought forth and become like unto Christ's glorious body. The Lord has shown us

that our spirits existed before we came here. Man was first created spiritually, afterwards earthly. God is our Father in a literal sense. Gave numerous quotations from Scripture in proof of his assertions. Described the different glories that mankind can obtain according to their works, redemption coming through Christ's atonement and obedience to His commands. Exhorted all to repent, turn from their evil ways, be baptized for the remission of sins, and have the Holy Ghost conferred upon them by the laying on of hands.

A sacred solo was rendered entitled, "Babylon," by Sister Lily Manders. Meeting closed by singing the "Doxology." Benediction was pronounced by Elder Arthur Manwaring.

Brother Charles H. Peart furnished the music during the day upon the piano, which was much appreciated.

At a meeting of the elders on Saturday afternoon their reports for the past six months were rendered. President Penrose then gave pointed and timely instructions and answered numerous doctrinal and other questions. A splendid spirit was enjoyed.

ROBERT BLAIN, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—Elders Nathaniel L. Smith, Henry L. Bywater, George M. Groesbeck, of the British mission, were honorably released and sailed per s.s. *Baltic*, May 7th, 1909. Elder Charles L. Angerbauer, of the Swiss and German mission, Elder Jens D. Nielson, of the Scandinavian mission, and Elder George E. Abel of the Netherlands mission, were honorably released and sailed for home to-day per s.s. *Ottawa*. They were accompanied by thirty-nine emigrants.

Baptisms.—Nine new members were admitted into the Church through baptism in the Middlesbro Corporation Baths (Newcastle conference) on the evening of May 6th. After the ordinance was performed a meeting was held in Bruce's Hall, where the confirmations took place.

A baptismal service was held at the Turkish Baths, Sunderland (Newcastle conference) on Tuesday, May 4th, 1909, when one member was enrolled. Elder George L. Wintle officiated.

On Friday evening, the 30th ult., a baptism was held in the Burnley Public Baths (Liverpool conference), when three more souls were added to the fold of Christ. The converts were from the Nelson branch, and were baptized by Elder Mark H. Greene. Confirmations took place the same evening.

One more member was added to the Church by baptism in Newtownards (Irish conference), on May 8th. The ordinance was performed by Elder David M. Powelson, at 40 Donegal Street, Belfast. This is the fruits of seed sown over twenty years ago.

On the 6th inst. a baptismal service was held at "Deseret," South Tottenham, London, one new member being baptized by Elder Albert B. Needham. A similar service was held at the same place on the 7th inst., and another candidate for baptism received the ordinance at the hands of Elder Don C. Rushton.

Socials.—The saints of the Accrington branch (Liverpool conference) are rejoicing at having at last secured a suitable hall in which to hold religious services. It is situated in Bridge Street, off Blackburn Road. A very enjoyable social was held there on Saturday evening, the 24th ult. It was given in honor of Elder H. L. Bywater, who left for his home in Zion on the 7th inst., and also to raise means with which to purchase curtains, books, etc. It was a financial as well as a social success. A handsome present was given by the elders and saints to Elder Bywater, also sincere expressions of love and good-will.

A social was given at "Deseret" on the 19th ult. in honor of Elder Nathaniel Smith, who has been laboring in the London conference the past two and a half years, and who is now transferred to the Eastern States to labor there for a season. A most enjoyable evening's entertainment was had by all present, and Elder Smith was presented with a handsome gold ring, the speech of presentation being made by President Charles W. Penrose.

On the evening of April 23rd last, the Sunday School of the Swindon branch (Bristol conference) gave a social at Bradford Hall in honor of Superintendant Cherrington and family, who contemplate emigrating to Utah in the near future. A very interesting program was well rendered, after which refreshments were served and pleasant games were enjoyed. All present had a very pleasant time.

District Meetings.—On Sunday, April 25th, 1909, two successful district meetings were held at Batley Town Hall (Leeds conference). There where present President J. A. Rockwood, Elders William G. Clark, Silas Hinckley and B. S. Young, who were the speakers, Elder Clark presiding. At the afternoon meeting the branch was organized, Elder William G. Clark being sustained as president, and Elder Silas Hinckley as clerk. The meetings were well attended. A large majority of the people were strangers and investigators, who also took much interest in the impressive discourses delivered. At the afternoon meeting Sisters Bessie Hollings and Alice Priestly sang a duet, "Mother's Bible." At the evening meeting Sisters Bessie Hollings, Sarah E. and Alice Priestly sang, "Though your sins be as scarlet." At the close of the meeting many expressed themselves as being well pleased with what they had heard. It is believed that much good will result from the meetings.

A successful district meeting was held at Northampton (Birmingham conference), on Wednesday evening, April 28th, 1909. There were in attendance President Charles W. Penrose, of the European mission, Conference President L. H. Durrant, together with the traveling elders, saints and friends of Northampton and surrounding districts. President Durrant took charge of the service, extended a hearty welcome to all present and then introduced President Penrose, who addressed the congregation. Said he was very pleased to meet with the people of this district for the first time, and hoped that the impressions made on the minds of those present would be lasting, as we were not living for this life only, but were to live eternally. He explained in an intelligent manner the purpose of man's existence here upon the earth, and also the life to come. Spoke on the ridiculousness of the "belief alone" doctrine, and explained and proved according to the scriptures that man would reap just what he had sown, not only in this life, but in the life to come. That works were absolutely necessary in connection with faith. Explained the atonement of Christ for the original sin of man, that all men would come forth from the grave and be judged according to their works. Refuted the erroneous ideas of heaven and hell as exist in the minds of present day Christians. Treated on the early life and character of the Savior, and showed that it was necessary for Him to be baptized in order to fulfill all righteousness and to set the example for all mankind to follow, and that without following His example no man could enter into the kingdom of God. He bore a strong testimony to the restoration of the original gospel, and brought his remarks to a close by invoking the blessings of God upon all. The hall was crowded with saints and friends and a very good spirit was manifest. This is the first time the people in this district have had the privilege of a meeting of this kind for many years, it being so far away from Birmingham the people have been unable to attend the semi-annual conferences. There is no doubt that a great amount of good will result from the meeting, as all present were delighted with the excellent discourse.—H. C. JAMES, JR.

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